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LONDON, SATURDAY, FEBRUARY 4, 1911.

[ONE PENNY.]

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THE ANNUAL GENERAL MEETING of the Contributors and Friends will be held at Dr. Williams' Library, Gordon Square, London, W.C., at 12.30 p.m., on WEDNESDAY, FEBRUARY 8, 1911, to receive the Report and Accounts, elect Two Managers, appoint Officers, and transact other business.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 5.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.
 Bermondsey, Fort-road, 7, Mr. A. ALLEN.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. GEORGE CRITCHLEY, B.A.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. LAWRENCE CLARE.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 7, Rev. DOUGLAS HOOLE.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. W. S. McLAUCHLAN, M.A., of Oldham.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. S. FIELD; 7, Rev. T. P. SPEDDING.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. CHARLES HARGROVE, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale road, 11, Rev. J. A. PEARSON; 6.30, Mr. STANLEY P. PENWARDEN.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Rev. Dr. J. LIONEL TAYLOR.
 Stratford Unitarian Church, 11, Rev. LAWRENCE CLARE; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TAERANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. A. C. HOLDEN.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
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ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. WORSLEY AUSTIN, M.A.
 BLACKBURN, King William-street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLAUCHLAN, M.A., B.D.
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 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. J. KINSMAN.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAYVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
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 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
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 LEEDS, Mill Hill, 10.45 and 6.30, Rev. Dr. TUDOR JONES.
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 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
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MARRIAGE.

BALLANTYNE — McCONNELL.—On Tuesday January 31, at Stamford-street Chapel, London, S.E., by the Rev. J. C. Ballantyne, William Henry, youngest son of the late Thomas Ballantyne and of Mrs. Ballantyne, 11, Sandyford-place, Glasgow, to Jessie Marion, daughter of H. F. McConnell, of the Returned Letter Office, London.

DEATHS.

BLURTON.—On January 26, at 33, Market-street, Stourbridge, Edward Blurton, in his 92nd year.

BOWMAN.—On January 25, at her residence, Thorn Lea, Heaton, near Bolton, Marian, widow of Charles Bowman, aged 88 years.

BRADLEY.—On January 27, at West Lodge, Mansfield, Micah Gedling Bradley, aged 76.

STREET.—On February 1, at the Parsonage, Shrewsbury, Rev. James C. Street, aged 79 years. Cremation at Manchester, Saturday afternoon.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.

NOTES OF THE WEEK.

THE death of Dr. J. B. Paton, of Nottingham, at the ripe age of 80 years, removes from our midst one of the most interesting and one of the most useful figures of contemporary religious life. A rare combination of force and geniality, shrewdness and sympathy, he retained to the last his ever young and receptive mind. He will perhaps be remembered best by his multifarious efforts to translate his Christianity into practical efforts for the ennobling and refining of human life, especially young life. His was not only the idealism which inspired a long succession of workers who came under his immediate influence, but the unwearied industry which worked out the minutest details, and the practical genius which knew how to carry ideals to realisation. Hardly any scheme which he took up but was eventually brought to success. Continuation classes, social institutes for reasonable recreation, the Lingfield colony, the National Home Reading Union, the Co-operative Holidays Association, and several co-operative small holdings societies were all directly due to his initiative. But he was just as ready to help good movements started by others, and would assist them with time, energy and money.

SIR CHARLES DILKE, whose death came as a painful surprise to all but the immediate circle of his friends, was a man of superb natural gifts, backed by titanic industry. Vast stores of information, as exact as they were comprehensive, lay in the recesses of his mind, and could be drawn forth at a moment's notice for the service of a Government commission, or the humblest labourer who might care to consult him. To extraordinary penetration and detachment of mind, he added inexhaustible sympathy with the poorest and most defenceless classes, and with

oppressed and downtrodden races, wherever they were to be found. He spoke at the first meeting of the Agricultural Labourers' Union (1872), was chairman of the Royal Commission on the Housing of the Working Classes (1884-1885), of which the then Prince of Wales, Lord Salisbury, and Cardinal Manning were members, and presided over the well-known "Conference on Industrial Remuneration" (1885).

His second marriage, an ideal one as events subsequently proved, united him with one whose intellectual equipment was hardly inferior to his own. What they were to each other and what they did may be seen in Lady Dilke's "Book of the Spiritual Life," which Sir Charles edited after her death in 1904, and to which he contributed a prefatory memoir. He was the most prominent figure in the crusade against sweating, and the National Anti-Sweating League (1906), was founded largely at his instance. To him more than to any other individual was due the establishment of Wage Boards, which, so far back as 1887, he had discussed in detail with Mr. Deakin, afterwards Australian premier.

No less vigorously than against sweating, he laboured to bring about the prohibition or regulation of dangerous trades such as those which employed phosphorus and white lead in their manufacture. To him also was due the removal of the disqualification of women from sitting on elected bodies. His funeral was a unique gathering, representing personal friends who had been faithful to him in adversity, politicians of all types, reform societies in which he was a moving spirit, the sweated women whose cause he had so staunchly defended, and the trades unions and working class organisations of which for many years he had been the competent adviser and trusted friend.

DR. DRYANDER, the Chaplain to the German Emperor, had an interesting article in the *Manchester Guardian* of

January 31 on the movement for better relations between England and Germany. "That of late," he says, "the German Church Committee for the fostering of friendly relations between Great Britain and Germany has undertaken more and more work for the cause of peace is a satisfying sign of the recognition of responsibility in this respect. In the course of this year twelve Ministers of State as well as the late Chancellor have joined the Committee. Nearly all the superintendents-general of the Prussian Church and the most prominent churchmen of the other German States have become members. In the working committee are, among others, the presidents of the Prussian State Church, the chief Protestant and Roman Catholic clergymen in Berlin, the most influential parliamentarians and politicians. These do not merely give their names to the cause, but a large amount of useful work also. Their aim is to increase and deepen the manifold relations which already exist between English and German Christians, and by this means so to strengthen the inner bonds which unite the two nations that the people may gradually realise more and more the senselessness and even criminality of playing with the question of war."

A SPECIAL conference of the Labour party, representing a million organised workers, met at Leicester to discuss the question of "Disarmament and the international situation." The delegates unanimously agreed to the terms of the official resolution, which declared that "disputes between nations should be settled, not by brute force but by reason and arbitration," and urged "the workers of this country to take organised action with their fellows in Germany and other lands in counteracting the influence of scares, and in bringing about an international understanding between all nations to secure international peace and to advance social justice." The recurrence of such conferences, which are now common in every industrial country, shows that the organised working classes are unanimously on the side of peace.

NON-CONTENTIOUS LEGISLATION.

THE opening of Parliament will in the minds, perhaps, of most people coincide with the beginning of a period of bitter political conflict over the constitutional question. Into the merits of this controversy we do not propose to enter. We desire rather to call attention to the unique opportunity offered at this juncture for adding to the Statute Book a series of Acts for which the way has long been prepared by the unanimous findings of successive Royal Commission and Departmental Committees, by the consensus of expert testimony, and by a growing and strengthening public opinion. Recent events have served to remind us of the fact that within the last decade Government - appointed Commissions have reported not only on particular social evils, but also on the whole question of our relation as a State to all who may come within the operation of the Poor Law.

The Departmental Committee on Vagrancy, which reported in February, 1906, pointed out that the habitual vagrant was a kind of shuttlecock tossed between the battledores of the police and the Poor Law, "the police authorities treat the vagrant as a criminal, but do not punish him, while the Poor Law authorities treat him as a pauper, but do not relieve him." Moreover, neither of these agencies attempts to reform him. The Committee unanimously recommended that the Poor Law authorities should be relieved of the care of the vagrant. Their recommendations have been adopted by both sections of the Poor Law Commission, and, at least in principle, accepted by a representative conference of social workers of every school of thought, convened at the Mansion House on January 20 by the Council of Social Welfare for London, and by a meeting arranged by the Charity Organisation Society on January 30.

That the habitual vagrant is a pest to society will be generally admitted, but there are others much more subtle in their working and much more pernicious and far-reaching in their ultimate effects. The Royal Commission on the Care and Control of the Feeble-minded pointed out that there are "some 150,000 persons who, while not certifiably insane, are suffering from mental defect—unhappy in themselves, a sorrow and a burden to themselves, and a growing source of expense and danger to the community. Under proper care, in surroundings adapted to their needs, the majority of them can be trained to do work which supplies a stimulus and interest to their limited intelligences and provides a substantial share of the cost of their maintenance. Left unprotected, they suffer moral and

physical degradation. Mental defects are hereditary; the feeble-minded are prolific; and thus the relative amount of feeble-mindedness and insanity increases at an ever-growing rate, and threatens the race with progressive deterioration."* To this unfortunate class, or rather to the neglect of it, may be traced much of the crime, insanity, drunkenness, illegitimacy and degeneracy which are such an enormous and, as we now know, unnecessary cost, to the normal worthy tax-paying citizen; 60 to 70 per cent. of the habitual inebriates who are dealt with under the Inebriates Acts are mentally defective. In one workhouse 16 feeble-minded women have given birth to 116 illegitimate children, and in another 18 feeble-minded women have been the mothers of 93 illegitimates. Exact statistics of the moral and mental capacity of criminals, paupers, and unemployables are not available, but investigation, so far as it has gone, has clearly shown that these unfortunate classes are as they are in many cases for no other reason than that they are mentally defective.

The Royal Commission on this question made a series of unanimous recommendations on this subject, which have since been adopted by both sections of the Poor Law Commission. Boards of Guardians and other public bodies, permanent voluntary societies and special conferences called to consider the question have unanimously petitioned Government to take action, and yet nothing is done.

Many thoughtful members of the community who have little desire for controversy are beginning to inquire when national action will be taken as a result of the reports of the Poor Law Commission of 1909, by far the most important contribution to sociology that England has seen for a generation. Many ride off on the excuse that inasmuch as the experts on that Commission were divided, the plain man—which often means not the bewildered honest man, but the lazy man—is distracted, and therefore absolved from immediate action. But the astounding fact about that Commission is not that there was division of opinion amongst its members, but that they agreed on so many points, especially as to the causes of pauperism. Have people already forgotten that both sections of the Commission condemn the general mixed workhouse, the present chaotic system of out-door relief and medical treatment, the employment of juvenile labour, and that both recommend the regularising of casual labour, the detention of unemployables, industrial insurance, the raising of the school age, and quite a number of other reforms?

A new orientation has, however, been given to the Poor Law controversy by the publication, a little over a week ago,

* The Problem of the Feeble-Minded (P. S. King & Son.)

of the scheme adopted by the County Councils Association, and blessed by both Lord George Hamilton and Mrs. Sidney Webb. This scheme is specially important as coming not from mere sociologists or theorists of the chair, but from individuals who are concerned with the practical work of administration. They propose (1) that the treatment of the unemployed, including habitual vagrants, should be under a Government Department, and not under local authorities; (2) that all grades of mentally defective persons, and (3) all children in institutions should be taken out of the Poor Law altogether; (4) that all persons destitute through sickness should be under the care of the county medical officer of health, with a staff of district medical officers, the whole to have the County Council as the unit of administration, and not boards of guardians. As one of the sponsors of this latest scheme has said, it is a compromise, but rather of machinery than of principle. Under British methods, the great controversies of the past have never been settled on lines of sheer logic, nor as the extremists on either side would have wished, but in accordance with the national genius for compromise. The scheme of the County Councils Association, even though its authors have excluded London and the county boroughs from their proposals, may, and we devoutly hope will, serve to bring us in sight of legislative action.

It is a scandal that when in regard to the urgent problems we have mentioned, so much ability, knowledge, and disinterestedness have been freely placed at the disposal of the community by the members of Royal Commissions, their recommendations should be indefinitely shelved, particularly in the case of evils so deep-seated and far-reaching that every week's delay is prolific of greater ill. It is astonishing how much business both Houses of Parliament can despatch in the course of an afternoon, if only they are interested in the subject under discussion. We entirely deprecate panic or hasty legislation, but these questions have long been before the public; there is little or no controversy with regard to them among those qualified to give an opinion, and definite proposals have been made by those most capable of making them. All that is required is to draft the necessary bills, and probably bills embodying the proposals of the Commissions do exist somewhere in draft, if only the powers that be could be induced to give facilities for discussing them. We earnestly hope, therefore, that a sufficient amount of Parliamentary time will be allotted to the expedition of these reforms so long overdue. If not, we shall be driven to the conclusion, to which already not a few have reluctantly been forced, that social reforms are often taken up only if they make a good electioneering cry, or can be put into such a shape as will bring in a return of party advantage.

LIFE, RELIGION & AFFAIRS.

THE MESSAGE OF HENRI BERGSON.

II.

We have already given a statement—as clear as seemed possible consistently with the compression which was necessary—of M. Bergson's general point of view and of his main principle. We have now to see some of the ways in which he applies this principle to evolution and to human life.

The Cambridge University Press has recently published a monumental volume entitled "Darwin and Modern Science," with contributions by many hands, from which we realise the immense activity of evolutionary science alike in the way of experiment, observation, and speculation, and the advance which has been made since the time when men who ought to have known better talked as if "evolution," "Darwinism," and "natural selection" all meant the same thing. The "factors of evolution"—the real causes which have been at work in the evolutionary specification of living beings—now constitute a formidable list, round which there is much difference of opinion, even among the ablest special students.

Broadly speaking, the factors which are being investigated fall into two groups, which have been distinguished as "originative" and "directive" forces respectively. The former are—metaphorically speaking—motive principles, which belong distinctively to life, and some of which point unmistakably to mental life. Thus, reproduction, heredity, variation, are essential facts of life; and the struggle for food and safety, the power of the living thing to adapt itself to circumstances and form habits, and similar facts, imply not only life but mental life—they imply action guided by feeling and memory.

The other group of factors, the "directive" forces—of which natural selection is by far the most important—can only restrict, control, or interfere with the "originative" forces. Thus, natural selection, which means the death of all that cannot adapt themselves to the given circumstances, is like a mechanical agency which restricts or directs the sacred fire of life; it neither lights it nor improves its radiance.

If, then, we want to know why any kind of creature becomes better adapted to circumstances, or becomes able to exist more fully or copiously or easily, we turn to the originative factors. Bergson naturally regards these as of predominant importance. In the light of his main principle we are led to the conception of a central source of energy in every living thing, which is not merely adaptation to the surroundings, but which goes in advance of the surroundings, and is, in effect, a striving after fuller life. How does this apply to the central question in the evolutionary theory, the *origin of variations*?

Darwin assumed a general tendency on the part of the offspring to vary slightly

in any direction, and regarded the survival and accumulation of many slight variations, through successive generations, as the main clue to the origin of new species. This assumption is now giving rise to new problems, and harder ones, than any which it has solved. Bergson holds that the so-called "Neo-Darwinians," such as Weismann, are *right* in placing the cause of variations within the germ rather than in the behaviour of the individual, and *wrong* in supposing germinal differences to be merely "accidental"; that the advocates of what is called "orthogenesis" are *right* in maintaining that variations are definitely directed, and *wrong* in so far as they assign merely mechanical causes for these "determinate" directions in which the offspring vary from the parent; that the followers of Lamarck are *right* in believing that the different directions, occurring among these variations, depend upon causes which are of the nature of mind, and *wrong* in assimilating these causes closely to our own conscious mental effort. They spring from a profounder effort or impulse, the *élan vital* itself. These summary statements give but little suggestion of the wealth of knowledge, and no suggestion at all of the power of argument and brilliancy of literary style, which are displayed in M. Bergson's discussion of them in his volume on Creative Evolution.

The old theory, which explained the characteristics of living things by the statement that an animal is a machine inhabited by a "vital principle," is necessarily rejected by Bergson. He denies that life *per se* is mechanical at all. With him, the "vital principle," so far from being an additional factor, added on to the mechanical elements to make up an individual living being, is a name for the indivisible organic principle which binds each being to the whole of reality, and which reveals its character in the time process. To say that it acts with conscious purpose would be to assimilate its activity to that of beings who form but one term (which we have no reason to believe is the highest term) in the process of evolution—namely, human beings, whose conscious mental life is largely occupied in learning to master their environment by means of intellectual faculties which they have acquired. Nevertheless, the relation of the universal life-process to *conscious purpose* is a question on which further explanations may fairly be asked from the distinguished author of "L'Evolution Créatrice."

The human intellect is merely a particular endowment of the living being, developed through the need for practical action. Its purpose is to direct and advance that being's activity. From the practical point of view, it is not the real "flow" of events or of ideas which is of importance; it is the fixation of these happenings, in the shape of *definite objects* or of *definite words*. Owing to the structure acquired in its development, the intellect apprehends reality in a "static" fashion—piecemeal, in separate and comparatively unchanging "bits," because only so can the surroundings be dealt with. According to Bergson's striking illustration the intellect is like a cinematograph. "We snapshot in our minds a

number of successive pictures of occurrences, and by running them rapidly past our mental vision we produce or reproduce what seems to be an experience of duration—of continuous living. But we have not, in gathering these images, recorded the experience of the lapse of living. Our images mark the ends of short intervals (of life or motion); and they give us no record, represent no intimate apprehension, of the intervals themselves." The real life-process is everywhere *continuous*; the intellect, in order to deal with it, makes it *discontinuous*. The intellect represents life (mental life, for instance) under the form of separate feelings, separate thoughts, separate actions, and the inanimate world under the form of solid objects existing side by side *in space*.

Hence M. Bergson reaches the conclusion that the intellect cannot comprehend reality (life) as it *is*; it represents reality under artificial forms in the interest of practice (adaptation to environment). Language, of course, falls under the same disability. Readers of Browning will be reminded of the Pope's famous soliloquy on the incapacity of language in "The Ring and the Book." Physical science, essentially the creation of the intellect, has as its ideal to render the world amenable to treatment by mathematical calculation. It represents the world under the discontinuous form of moving things capable of being mathematically measured. Time, as *science apprehends it*, is a mere combination of two different things—the order of space and the order of real time. Real time, or, as M. Bergson nearly always calls it, "duration" (*durée*), belongs to the real life-process itself, which is not a succession of distinct events.

This strict limitation of the range of the human intellect is another main element in Bergson's thought. Since the range of our acquaintance with reality cannot possibly be limited in the same way, he is obliged to use words like "life," "instinct," "intuition" to cover a kind of knowledge which is not the work of the intellect, but is, so to speak, one with life itself, where the reality and the vision come together. One feels that Bergson has given a powerful philosophical reinforcement to the growing conviction that the "search for truth," in the sense of an intellectual quest after new facts and new chains of causes and effects, is not man's highest office, though it is a search which has a place and an importance of its own. But one feels also that there is much more to be said. Mr. L. P. Jacks has shown, in his recent volume, that the world presents itself to us in fuller and richer ways than that of a "problem to be solved." But he also shows that it *does* present itself to us as a problem to be solved. And in the very act of taking that mental attitude to the world, you do, whether you will or no, make intellectual assumptions respecting it, which go much further than is admitted in the merely pragmatic view of the intellect as M. Bergson sets it forth.

The manner in which Bergson brings his philosophical principles to bear on the question of human freedom—in the third chapter of the volume entitled (in the English translation) "Time and Free-will"

—has been stated with remarkable clearness and accuracy in a review of this book in the *Literary Guide*, probably written by Mr. F. J. Gould. I take the liberty of quoting the passage in full. "Every now and again Bergson pulls up with the abrupt question, 'Is time space?' If we innocently reply, 'Of course not,' we have fairly delivered ourselves into his hands. The book aims at proving that, since time is not space, we are not really dealing with time (duration) when we *measure* it by moments, periods, or successive events. If we do this, we are virtually mapping out our experiences and thought over areas and along lines—that is, in space. Now, in reasoning on motives and actions, we are in the habit of symbolising them as successive items on a line or in a diagram; we represent them as A followed by B, and so on; that is, we represent them as details occurring in space. The astronomer predicts eclipses, &c., by figuring the universe as a space with definite mathematical relations between its parts; he says that, given certain happenings in space, certain other happenings are inevitable. But the soul of man cannot thus be symbolised in diagram. It cannot be traced by the disparate steps A, B, C, &c., as stages and successions in space. Its condition at any moment is never the same as at any previous moment. Its home is not space, but time; and time is an intensity, a power, a self, a life, a freedom, which cannot be defined in physical (or spatial) terms Hence, fundamentally the 'will,' that is, the true self, acting as a living intuitive person, is free; and our practical consciousness of freedom is justified by philosophy."

We may venture to hope that the necessarily brief and compressed statements of some of M. Bergson's main positions, which we have given in this and the preceding article, will send some readers to the original writings themselves.

S. H. MELLONE.

HARD SAYINGS OF JESUS.

III.

"I came not to send peace but a sword."—Matt. x. 34; Luke xii. 51.

JESUS has been called by Christendom "Prince of Peace," not merely by reason of a certain Messianic passage in Isaiah but also in virtue of his beatitude upon peacemakers, and the general tenor of his teaching. This saying suggests that the title is an empty one, and that Christ's example fell far short of his own precept. Such a judgment is natural to the superficial reader. A profounder study reveals the golden thread which gives unity to the ethical doctrine of our Lord. Christ struck hard at scrupulous observers of feasts and fasts because thereby they sought to save their souls; and he ate with sinners since, in his presence, they revealed signs of repentance. The child's portrait of Jesus as "gentle, meek and mild" is only partially developed.

Again, the difficulty of the saying lies in

its form. The Hebrew mind neglected secondary causes, and thus a result appears like an intention. It was not the purpose of Christ to divide, but he foresaw that division must follow his mission. We have a good parallel in the case of the prophet Isaiah. Called in the year of King Uzziah's death to enjoy a vision of Yahweh, he was struck with penitence and inspired with a message. It was a sad revelation. "Go and tell this people, 'Hear ye, indeed, but understand not; and see ye, indeed, but perceive not. Make the heart of this people fat, and make their ears heavy and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again and be healed.'" The truth disclosed to the prophet was that the unbelief of his countrymen amounted to an incapacity for Divine things, which would be intensified by further teaching. The result of his mission is therefore represented as the Divine intention in sending him forth. Like Isaiah, our Lord knew what was in man, and read the signs of the times. He saw that his own salvation would not suffice for the salvation of men. There must follow suffering for which he was responsible, but which he had no power to prevent. The synagogues, wherein his disciples had been nurtured, were soon to become, as Tertullian called them, "founts of persecution." The gospel of peace and goodwill would be met by suspicion and repudiation. Paul's missionary journeys were the signal for the unsheathing of the sword. At Antioch, where the disciples were first called Christians, the Jews stirred up a persecution against the preachers, and cast them out of their borders. Fleeing to Iconium they entered the synagogue there; the result was "the multitude of the city was divided, and part held with the Jews and part with the Apostles." The sword of Christ had fallen.

Sadder still, the family did not escape the fatal blow. Jesus had come "to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes were they of his own household." History justified the presence of Christ. Conversion to Christianity was like a sword thrust into domestic life. The record of these tragedies is painful reading. Heathen husbands tried to hold their wives in check by threatening to betray them to the authorities. "Rather than break their Christian troth," writes the historian, "wives preferred to be divorced and children to be disinherited." The strongest natural affection could not resist the power of the new faith. It was the great grief of Isaiah that he began his teaching with the conviction that it would be rejected. Likewise, the Prince of Peace knew that he had cast a sword upon earth. Yet, as the prophet had hope of a remnant which should turn to God, so Jesus retained an unshaken faith in the ultimate triumph of his cause, here and hereafter. Christianity is concerned but not content with the present. Backsliders and faithless are they who cry "Peace, peace, when there is no peace." Not of unbroken passivity, but of spiritual struggle and moral conflict is born the peace of them who shall be "called sons of God."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

DENOMINATIONAL LOYALTY.

SIR,—There are few of your readers who will not agree with Mr. Thomas as he pleads so fervently and eloquently for a large and generous interpretation of the denominational idea. None of us wish to be "insulated and exclusive" sectarians. But some of us may wonder what kind of "concrete historical Christianity" that is to be which will include in a beautiful spiritual worship the varied types of theology to which Mr. Thomas alludes. Sad experience teaches that it is the very attempt, repeated so often, to define and make concrete the spiritual ideals of Christianity that has in the past made this common worship impossible. And our own age has contributed the additional difficulty that historic Christianity is undergoing a fiery ordeal, and we know not what it will be like when it emerges therefrom. We cling to the leadership of Jesus, and the spiritual teachings of his gospel, but we have surely learnt to beware of attempting to establish a Free Church on the shaky foundation of historic facts.

There is another point, however, that must have a serious place in the consideration of our denominational outlook. There is a danger, common to all denominations, lest, while they are absorbed in discussing their differences, the very ground on which they stand may seem to give way beneath their feet. "We do not sufficiently realise," says Eucken, "that ultimate foundations are being threatened and underlying assumptions shaken; that not only is there an assault upon the doctrines of Christianity, but that even the very questions to which these doctrines are the answer, the very problems of which they are the solution, tend already to appear strange and unintelligible to the thought of to-day . . . Once our eyes are opened . . . we shall cease to expect decisive results from the adoption of sectarian programmes."

Thoughtful men are turning more and more to the examination of basic principles. And what concerns them is no longer so much the differences between the clashing creeds of the various schools of theology as much profounder questions. They ask, for example, "If there is a God, what relation has He to this tangled life of men, so much apparently the prey of fate and circumstance?" Or, going beyond the truth as churches teach it, "How can we be sure of truth at all?" The trouble is not that men are doubtful as to the relative value of this or that statement of religious principles, but as to the value of religion at all.

This change in the modern attribute towards religion gives us ample room for reflection. Is it not, in part at least, a cause of our failure to gather into the communion of our liberal churches a larger number of the progressive spirits of our time? In any case, it points to a responsibility

that must fall peculiarly upon free and undogmatic churches—that of offering to the world a constructive faith that is founded not so much on historic facts as on the facts of life and human experience, a positive faith that appeals to what is universal in humankind. We should keep in mind, not merely our differences from others, but the needs of man, who is, with all his doubts, a religious being. Our churches have here a great opportunity. If, laying less emphasis on the less important matters of denominational controversy, they address their energies to the central issues, to the real and vital problems of truth (truth, that is, not in a narrow intellectual sense but touching every element of life), they will receive a new impulse, and will rise far above those narrow bounds of a small sectarianism which Mr. Thomas so much fears.

W. E. GEORGE.

Chorlton-cum-Hardy, Jan. 28, 1911.

SIR,—You do your readers a service by drawing attention to Mr. Thomas's *Hibbert* article on "What is Schism?" Mr. Thomas there speaks of "a new monasticism" which "the crisis in Christianity" will later on "challenge into existence." Is not the "new monasticism" with us now? In his illuminating essay on "Monastism," Prof. Harnack declares:—"The Congregations, directed in the spirit of the Society of Jesus, and the innumerable 'free' Catholic associations which work in the same spirit, and which are at need secular or spiritual, free or 'tied,' these are the real Catholic monasticism of modern times." I make bold to urge the same claim for the group of congregations on the roll of the National Conference. Notwithstanding the machinery designed to weld those congregations into a denomination, I doubt whether this term can be applied to them at all. What little administrative power is possessed by national and district associations is often rendered nugatory by want of a capacity for denominationalism, while the deliberations of these bodies are not seldom fruitless owing to the independence or indifference of congregations. What is wrong with us is that denominational machinery lacks the lubricating influence of denominational loyalty. The time has arrived when the monasticism practised by our congregations should be frankly recognised. Monasticism is not the final phase of the Church of Rome, still less can it be of ours.

If my view be allowed, there can be no "sectarian pride" or denominational "boundaries" to defend, for there is no sect of which to be proud, and therefore an absence of sectarian boundaries. There is congregational pride, and a ring placed around some pulpits through which lay-preachers cannot break, to the great sorrow of promoters of circuit schemes. Nor can it be said that "flags" or dogmas cause brethren to dwell apart. We are quite free of dogmas, and flags are allowed, if gracefully waved. Is it not almost entirely a matter of taste? What is wanted is a new æsthetic. The æsthetic of Queen Elizabeth as expressed in the "Injunctions" had the effect of bracing up the English Church as well as of giving

rise to sects. The new æsthetic among us should make us less monastic, and more disposed to work together as comrades in quest of The Kingdom. The new æsthetic detects the beauties of holiness even in the unlettered, the unimaginative, the depraved. Given the real social consciousness, even the depraved is considered an ally—though an embarrassing one—and the slave "a brother beloved." The new æsthetic may be trusted to evolve appropriate symbolism and ritual; it can be looked to for the highest poetry and romance.

We should ever remember that the new æsthetic must repose in the hearts of men. And men of flesh suggest predilections, idiosyncrasies, differences. Mr. Thomas's "invisible Church" assumes boundaries when he mentions "sincere men" as members. And if he would add a representative name to the several schools of opinion mentioned in the following passage, its difficulty of realisation would become at once apparent. "We want a church which will not reject a Trinitarian or a Unitarian, any more than it will reject a Monist or a Pluralist, a Hegelian or a Pragmatist, a Free-Willer or a Determinist, which will not suffer any group of these collectively to stereotype a particular theology or philosophy, and impose it 'ab extra' on the open fellowship of Christ." If this were not enough to invalidate his desideratum, I think his desire would appear unfeasible if brought to the touchstone of public prayer. If the Church is to be an assembly of prayerful souls, then the worshippers must not be so heterogeneous. Sects find their justification in the heterogeneity of human temperament and endeavour. That denominations are not built entirely upon sand is shown by Spencer's definition of Evolution as a tendency from homogeneity to heterogeneity.

As the minister of an independent congregation, I am alive to the value of the religion of the Spirit and also of the liberty of prophesying. Nevertheless Renan makes a strong appeal to me when he says in his *Hibbert Lectures*:—"After liberty must come order." We have our visionaries; we have our preachers, but where is the ecclesiastical statesman who will order our march, in the meaning of Matthew Arnold, "On, to the City of God?"—Yours, &c.,

WALTER SHORT.

Stalybridge, January 31, 1911.

BOOKS AND REVIEWS.

THE STUDY OF THE OLD TESTAMENT.*

DR. KITTEL's name has been familiar to Englishmen interested in the criticism of the Old Testament for many years. His position is an interesting one, for he stands, and has stood from his youth up, for views which were in their day considered Radical, but which have been

* The Scientific Study of the Old Testament, its Principal Results and their Bearing upon Religious Instruction. By Dr. Rudolf Kittel. Translated by T. C. Hughes, M.A., Ph.D. London: Williams & Norgate, 1910. 5s. net.

long since abandoned by the great majority of scholars in favour of bolder conclusions. We may compare him to an old Whig who adheres to the principles of the Revolution and the Reform Bill, and without any change in his convictions has come to be regarded as a Conservative and not a Liberal. Dr. Kittel has, indeed, all along professed his acceptance of critical methods, and he would allow no theory of inspiration to interfere with the freedom of his inquiry. Still his criticism, on the whole, resembles that of Ewald and of Dillmann much more than of Wellhausen and Kuenen. In some respects this fits him in an especial degree for his task of adapting the assured results of Old Testament criticism for the use of teachers in public schools. For what are the assured results of criticism? On the whole, it is just to such a scholar as Kittel that we may best go for an answer. He is conservative so far as it is possible for a man of learning, acute judgment, and transparent candour to be conservative. We confess to the belief that his views are belated, but that, after all, may be more or less a matter of opinion. He seems to have advanced some way since, long ago, he wrote his history of Israel. He acknowledges, much to his own credit, that "Old Testament criticism owes more to Wellhausen than to any living man" (p. 75).

The book before us has another and a more positive merit. It contains the best account we know of recent Semitic archaeology, stated in a simple and attractive form. We do not see how these discoveries affect the criticism of the Old Testament, but they have added greatly to our knowledge of Palestine in ancient times, while they also illustrate, and to some extent confirm, the Biblical narrative. We have long been familiar with the Moabite Stone, in which Mesha, King of Moab, describes his recovery of land and his raids upon Israel, then under the house of Omri. Still more startling was the discovery of the Tel-el-Amarna tablets, written about 1400 B.C. by the petty kings of Palestine in the Assyrian language, but addressed to the Egyptian Pharaoh, who still held a nominal suzerainty over Palestine. Since then the zeal of explorers has been rewarded in 1902 by the discovery of Hammurabi's Code, which cannot be placed later than 2000 B.C. It offers interesting points of contact with the Book of the Covenant in Exodus xx.-xxiv. Such are the *lex talionis*, rules about an ox which has gored a man, the bringing of legal disputes "before God," double restitution in case of unlawful possession. Add to this that the code recognises the custom by which a childless wife presented her female slave to her husband. One point of contrast is significant. In the Hebrew code, a man who destroys a slave's eye or breaks his limb is bound to give him his freedom. Hammurabi is silent about injury done by a man to his own slave; if a man injures another man's slave, he has to make restitution in money. There is no lack of discoveries made later still. We may refer in particular to the splendid Seal of Shema, "servant" of Jeroboam, probably Jeroboam II., the victorious King of Israel. Nor must we forget the

rock-altars with their cup-marks, the images of Astarte, and the child built into the wall of Megiddo, doubtless for the purpose of consecrating the building.

We need not linger over the points on which we differ from the learned author; a few specimens will suffice. It is, we think, impossible to infer from Amos v. 23 f. that in the prophet's time sacred songs were sung which resembled our present psalms. David is only mentioned (if the text be correct) as a deviser of musical instruments, and the reference to the king in this connection is far from respectful. We doubt much whether the early narrators (see Kittel, p. 159) saw any discredit in Abraham's dishonourable lie and Jacob's deceit. We cannot find any reference to a Messiah in Genesis v. 29. The comfort which Noah is to give is the wine which is his own discovery, and we fail to see in Genesis iii. 15 more than the experience, disguised as prediction, of the eternal enmity between men and serpents. On the other hand, much is to be said for taking Genesis xlix. 10 as a reference to a personal Messiah. There is no cogent reason to deny that Isaiah wrote the Messianic prophecies in ix. and xi., though we must remember that the Messianic ideal there presented was only with most serious modifications fulfilled in Christ. We are also wholly in accord with Dr. Kittel in his protest against the fanciful theories which assume, often on the most flimsy evidence, that the Hebrew patriarchs are humanised gods.

W. E. ADDIS.

THE EVOLUTION OF "THE LADY."*

GEORGE MEREDITH described the woman movement as "the most indigestible fact of our century." However that may be, the woman with ideas and idealisms, the woman who is in the "woman movement," certainly looks askance at the word "lady." It has been more or less soiled by ignoble use, by snobbish, trivial use, and its connotation is outside the daring ideals of contemporary feminism. The woman who asserts herself as being in that stream of tendency prefers to relegate the use of the word to that sphere to which she also, apologetically if inconsistently, relegates the use of her old frocks. And if she is regarded in the light of democratic feminine pre-occupations concerning women's rights and women's wrongs, "the lady" is in truth an archaism. There is of course the difficulty of definition, but taking the word in its time-honoured and conventional sense as indicating the safe, protected, and irreproachable female of the favoured social class, the lady may be said to have no rights and no wrongs, for she is not identified with woman at all. In the subtle hostility of sex the lady is on the other side. Everything she is depends upon the man who has made possible the leisured class, the privileged order, in which she plays such a part as commends itself to the man who put her there. When she begins to peer over the edges of that order, and boldly asserts

that her sphere of activity is, or should be, unrestricted, by just so much she ceases to be typical and reverts to the woman. The lady, then, is the appendage of a masculine achievement in social order which demanded of its females in return for protection, not productiveness but picturesqueness. In the piquant and delightful book under discussion, the authoress points out that the "gentleman" has never been an analogous phenomenon. After all, gentlemanliness is only a veneer of manhood. There is always a man at the back of a line of gentlemen; and if the line is to maintain its efficiency, its individuals must lapse every now and then into manhood. The gentleman is, if not a simulacrum consisting mostly of clothes like Thackeray's George IV., a man first and a gentleman second. But the ages, in hedging about the lady with observance, and putting her glory not in serving but in being served and her prestige not in freedom but in swathings, have seen to it that she shall be a lady first and a woman second. She has gained more honour from the things she may not do than from the things she does. That marks her off definitely from the rest of human kind.

There is no denying that the lady has added pre-eminently to the æsthetic values of the world. There are yet to be found, even now, certain of the other sex who assert, with acrimony, that if the feminine fails with regard to the æsthetic values, she fails generally in the scheme of things. The lady has always acted as if she were profoundly convinced of this. She floats more or less gracefully through the civilisations, carefully husbanding her personal charms and regarding herself uniformly as part of the pageant of life. Her garments, mysteriously and often sardonically ordained by Fate, she has worn to this end; from the chiton to the crinoline, and from the crinoline to the hobble-skirt. Mrs. Putnam whimsically reminds us that "the contour of the water-bottle," as she calls it, for some unimaginable reason coincides with periods we call great. We were personally almost aghast to find ourselves confronted with it among the astonishing remains of the Minoan civilisation in the Mediterranean; and the crinoline expanded in increasing degrees during the period of the Renaissance, the appropriately spacious days of Elizabeth, the pre-Revolution time, Mid-Victorian England, and the United States of the War. If Elizabeth's farthingale and Queen Victoria's crinoline had an occult connection with their mental faculties, the modern lady of the hobble-skirt must be in parlous case.

The lady is immemorially old. She dates, probably, from the days of those unrecorded and "unworded things" when somehow she lost her earlier freedom of the world in the desire—or necessity—for protection by the pre-historic gentleman. She did not begin, of course, by being an article of elegant uselessness. The head of the pre-historic household no doubt considered that what idleness there was among the surrounding distractions should belong strictly to him. We may take it for granted that the paleolithic lord did not come in the course of his æsthetic development to encourage his lady in picturesque inactivity. That was to arrive later, when the social consciousness was

less exclusively engaged with intrusive monsters and freshly killed meat. But when the dim light of history is first cast upon her, we see the lady already directing work rather than doing it, and being regarded more or less in the ornamental light.

Mrs. Putnam traces the lady through the Greek and Roman civilisations, the Middle Ages, the Renaissance, the days of the Salon and of the Blue Stockings, and the Slave States before the War. There is not a dull page in the book. Her attitude with regard to the sexes is frankly impartial, and we get frequent and interesting glimpses from the man's point of view. The marked characteristic of the author is her keen and delightful appreciation of the age-long humours of the situation. We may say, indeed, that she approaches the subject generally in its subtly humorous aspects, and sportfulness glances lightly over her generalisations. This makes delightful reading. If it inspires some distrust in serious minds it may be remembered that dulness is not in itself a measure of value. The author embroiders her solid information with a charming irony, but we are not the less instructed for being amused.

Perhaps, however, as we lay the book down with a keen sense of enjoyment in it, we have a glimmering idea that all the implications of "the lady" on her passage through the ages are not expressed by epigram. The pathos of her lies very close to the humour. We have laughed with Mrs. Putnam. But our last thought is of "the tears in things" rather than the laughter—those tears through which the lady has so often viewed the pageant in which she walked, like Zenobia, covered with golden chains.

F. R.

HEREDITY.*

A VERY significant change in the attitude of public opinion has arisen towards the discoveries of science in comparison to the general indifference and misconception of thirty years or more ago. At the present day any new discovery, particularly in the domain of physics or chemistry, is eagerly discussed in all its bearings by the newspapers of the day, and it is only natural that new modes of locomotion, whether in the air or beneath the sea, should obtain the first place in the popular imagination; the striking conquests by medical skill and research in the domain of disease and suffering appeal hardly less strongly to the man in the street. Yet the principles of heredity, which ought to be the vital concern of both parents and children, still remain either misunderstood or completely unknown. For this reason, if for no other, this book, which enunciates and discusses the principles and theories of heredity in a concise and readily intelligible manner, is to be heartily welcomed. It is essentially of the nature of a compilation, and indeed does not profess to embody any original or personal contributions to the study of heredity, or to throw fresh light upon a difficult subject on

* The Lady: Studies of certain Significant Phases of her History. By Emily James Putnam. G. P. Putnam's Sons.

* The First Principles of Heredity. By S. Herbert, M.D., M.R.C.S., L.R.C.P. With 75 illustrations and diagrams. London: Adam and Charles Black. 1910. 5s. net.

which so many misconceptions exist. In the first half of the book the essential facts and phenomena of reproduction and the structure of the germ cells are given in a clear and simple style, aided by numerous well-chosen figures and diagrams. Since the author admittedly disavows the assumption of "any knowledge of the subject on the reader's part," it would have avoided possible confusion if in all the figures the degree of magnification had been given of the minute structures, which are presumably quite unfamiliar to the general reader; but in no single case has this very necessary addition been made.

The arguments against the inheritance of acquired characteristics are marshalled in a manner that should convince the most prejudiced, but this belief is one which still retains a strong hold on the popular mind. The chapter on biometrics is necessarily in great measure statistical in character, but it is, perhaps, the most interesting in the book, for the dry bones of statistics have become clothed with conclusions vital to the future of society and the social life of the human race. For instance, it has been proved that if a good stock gifted with some exceptional characteristic should spring from mediocre ancestry, it will soon revert in a few generations to the original mediocre level of its ancestors; but if this particular characteristic is selected for several successive generations the resulting stock will breed practically true for an infinite period. Hence, if the human race is to progress above the dead level of mediocrity, stress should be laid upon the first principle of the adherents of eugenics that every possible care should be taken to perpetuate a sound and gifted stock, and to prevent it from becoming tainted by an unsound or inferior stock.

None of the theories of heredity can as yet be regarded as entirely satisfactory, and the author gives a very full account of Weismann's theory as fitting in more closely with the known facts than any other, while at the same time due consideration is given on the whole to the discussion of other views. Yet he hardly does justice to Hering's theory of organic memory, which has received support from Francis Darwin, Semon, and many others. This conception of unconscious memory being a general attribute of organised matter is in many ways competent to account for heredity as exhibited by living things, and is worthy of a fuller exposition at the author's hands.

Special accuracy is necessary for the diagrams, which are intended to elucidate the text of the somewhat complex subject of Mendelism; but the diagram of Fig. 50, C has been rendered meaningless by the sign for the female sex having been given instead of the male sign. Errors are, indeed, few, but it is somewhat surprising to find the author actually stating (p. 49) that mammals are genetically descended from birds!

FELIX OSWALD.

LITERARY NOTES.

"Dulce Domum: Bishop Moberly and his Family," by his daughter, Miss C. A. E. Moberly, will also be published by Mr. Murray. It is, in the first place, a family

chronicle, but introduces topics and persons of interest in English Church history from the years 1834 to 1885. It contains some account of Winchester College during the thirty years of Bishop Moberly's Headmastership, and tells of the intercourse which subsisted for many years between him and Keble, Coleridge, Patteson, Dean Church, George Ridding, Charlotte Yonge, and many others whose names rank high in the annals of English life.

* * *

"Some Principles of Liturgical Reform: A Contribution towards the Revision of the Book of Common Prayer," by Dr. Frere, who is well known as one of the leading authorities in the country on Liturgical history, will shortly be published by Mr. Murray. This work is a discussion of the present position of the movement for revision of the Prayer Book, with the special object of laying bare the principles upon which such revision must proceed. The proposals contained in it are in some ways more far-reaching than those put forward by Convocation. At the same time in principle they are more conservative. The method of obtaining revision is discussed as well as the revision itself and alternative suggestions are made for the arrangements to be made by the Church with the State for the purpose.

* * *

PREPARATIONS are being made for the production in Moscow, says the *Tageblatt*, of three plays by the late Count Tolstoy, found after his death. The first is the drama "Corpses," and the second is a two-act comedy bearing the title "All the Characteristics Come from Him," which is said to deal with the drink question in a peasant village. The third is entitled "The Wisdom of Children."

* * *

"THE PARTY SYSTEM," which has been written by Mr. Belloc in collaboration with Mr. Cecil Chesterton, is to be published by Mr. Stephen Swift. The book is a protest against party politics, and appears significantly at the reopening of Parliament.

* * *

"MONUMENTA HISTORICA CELTICA," a collection of references to the Celt in classical authors, by Mr. W. Dinan, will shortly be issued by Mr. David Nutt. He will also publish "Thoughts on Ultimate Problems," a series of theological and metaphysical studies by Mr. F. W. Frankland, and Matthew Arnold's "Celtic Literature," edited by the late Mr. Alfred Nutt.

* * *

MR. NUTT's widow has planned a library called "The Woman Citizen Series," to supply practical information regarding problems of daily life. The first volume of the series will be "Marriage and Divorce: Some Needed Reforms in Church and State," by Mr. Cecil Chapman.

* * *

THE new edition of Stevenson's letters which Messrs. Methuen are issuing in four volumes, and which Sir Sidney Colvin is preparing, will contain the "Vailima Letters." They have been broken up and inserted in chronological order among those addressed to other correspondents. About one hundred and fifty letters which have not previously been published will also be included.

DR. W. S. SLAUGHTER, whose book on "The Adolescent" has just appeared, will begin a course of ten lectures on "The Psychology of Youth and Adolescence," at the University of London, in the Lecture Hall of the Sunday School Union, Old Bailey, on February 7.

PUBLICATIONS RECEIVED.

MR. J. W. ARROWSMITH, LTD.:—The Religion of the Spirit: By an Orthodox Churchman. 1s. 6d.

CAMBRIDGE UNIVERSITY PRESS:—The Natural History of Coal: E. N. A. Arber. 1s. net. MESSRS. HODDER & STOUGHTON:—Adventures in Frindship: David Grayson. 6s.

MESSRS. LONGMANS, GREEN & Co.:—The Religion of the Englishman: Rev. H. F. B. Mackay, M.A.

THE MACMILLAN Co.:—Twenty Years at Hull House: Jane Addams.

MR. JOHN MURRAY:—The Bustan of Sadi. 2s. net.

MISCELLANEOUS.

Contemporary Review, February; *The Vineyard*, February; *One and All Gardening Annual*; *The Unitarian Advance*; *Review of Theology and Philosophy*, February; *The Harvard Theological Review*, January, 1911; *The Cornhill*, February.

FOR THE CHILDREN.

THE MINISTER.

WATERS that never rest stretch in a vast sea on all sides of Sable Island.

This low-lying isle, in shape like a long bean or banana, stands about a hundred miles from the coast of Nova Scotia. It is about 20 miles long, and each end of it thins off into a bar of sand for 17 miles, thus making, in all, a line of more than 50 miles in the waste of the Atlantic ocean. The swish of the tide is always heard, but when a storm spreads its black over the sky the sea leaps up in breakers which crash on the sands in 50 miles of white uproar.

Soft-backed seals and ivory-tusked walrus used to sport on the shore. Fish teem in the waters, and ducks and other sea fowl flap their million wings over the shining beaches. In the early days of its history the island had been in the hands of the Portuguese—those valiant seafarers who had discovered the Cape of Good Hope; and they had left cattle and swine on the lonely bit of land, but had not settled there themselves. Sir Humphrey Gilbert, in the days of Queen Elizabeth, had thought to use the island as a handy store place for food. But he had poor fortune in those wild waters. Of his five ships one deserted, a second was sent home, a third was wrecked on Sable Island, a fourth—his own—was lost at sea, and the fifth carried the last men of Sir Humphrey's band back to England.

In 1598 the French King, Henry IV., resolved that the English should not be let alone in their attempt to master the new world of North America. A marquis, named La Roche, had leave from Henry to sail West, and take possession of whatever lands lay out there, and call himself Viceroy, that is, the ruler on behalf of the king. The Marquis chose as rough a set of men as he could find for the task. He took

sixty prisoners out of French gaols; and, as companion and friend, he also took a monk of the order of St. Francis of Assisi—that gentle St. Francis who carried lambs in his arms and called the birds his Christian brethren. Now this monk was not only a friend; he was (what every friend is, in truth) a servant or minister.

La Roche landed fifty of the fierce-eyed convicts on the island, along with some stores; and then sailed on, seeking the best place whereon to fix a settlement; and meaning to come back for the company of fifty.

He did not come.

A westerly gale drove his ship far off, and he found no rest till he dropped anchor in a French harbour; and he never tried to return to Sable Island.

During five years the fifty convicts—fifty Crusoes one might almost say—dwelt in a sad society on the little wilderness in the Atlantic! But no! There was no true society, for there were no brothers. Quarrel and hatred ruled the unhappy colony. Men swore and cursed, and fought and killed. Amid the noise of strife, one voice was raised for peace. It was the pious voice of the monk:—"Sirs, ye are brethren." They heeded not. Felled by cruel blows, smit by grim disease they died, 39 of them.

Eleven wretched convicts, clad in seal-skins, and with hair shaggy as old Pan's roamed on the island, and listened to the unending wailing of the ocean.

At length news came to France, and the King despatched a Norman pilot to the rescue. The monk was ill, and would not go away with the rest.

"Soon," he moaned, "soon the woe of life will be past. Let me be."

So they left him on Sable Island, and the eleven long-bearded Crusoes got back to France, and were led into the presence of the King, and told in his royal ears the story of their dreary five years' exile.

The Franciscan monk did not soon die. He overcame his sickness, and, for a long time after, lived on the isle, watching the growth of plants in his small garden, and wandering up and down the beach in quest of shellfish for his solitary meal. Oft he offered prayer; oft he counted his beads; oft he cast his eyes over the grey dome of heaven, and oft he thought of the beautiful France, where first he knew the love of mother and father.

The wild, wild sea now and then gave him a comrade, for some fishing-boat or merchant vessel was driven on the sandy shoal and beaten to pieces, and one or two wrecked souls were glad to share the shelter of the monk's hut, and listen to his kind counsels.

The Catholic fishermen of Nova Scotia and Newfoundland did not allow him to want. They gave him gifts; and they helped him to raise an altar, where he might repeat the Mass; and where captains and crews of passing ships might land for a while and kneel as he lifted the Host in the holy sacrifice. Many a fisherman glanced from a distance across the uncounted waves, and remembered that, if he felt sad and hopeless, a warm heart beat on Sable Island, and a fatherly tongue was ready to speak a blessing.

In due time the monk folded up the roll of this mortality, and the little garden had no master, and the white breakers plunged

up the sands, but were never heard by the old Franciscan.

Yet, it is said

It is said by those who love a legend that the soul of the good monk still dwells on the lonely isle. There are fair meads in France, but the monk has not sought them. There are sunny lands in the south where the sons of France have cast their lot, but he will not leave the home of the wild duck and the gull in the north; and the throb of his heart is yet warm with love for them that go down to the cold sea in ships.

Legend, is it? Yes, such are the legends that we all of us make each day; for when, in our village, in our town, in London, or New York, or Benares, or Melbourne, a man or woman has lived the kindly life, we hold their memory fast after their death, and to us it seems as if they still move in the old scene, and drop tears for the new sorrows.

The fishermen of the north say—oh! what will these dear legends not say!—that he may yet be seen walking on the yellow beach, or lifting up his hands in prayer at the humble altar, asking mercy for the sailors whose barks are being driven on the sand-banks, or uttering the last words of charity as a ship falls in ruin on the coast of Sable Island, and the waves toss the bodies of sons and brothers and fathers that will kiss the comrades of the home never again.

F. J. GOULD.

NOTE.—Adapted from a passage in Dr. S. E. Dawson's *Saint Lawrence Basin*, chapter xiv.

MEMORIAL NOTICES.

MR. P. M. MARTINEAU.

The funeral of the late Mr. Philip Meadows Martineau, to whose death we briefly alluded last week, took place on Friday, January 27, and was largely attended by a very representative gathering of mourners.

Mr. Martineau was universally beloved and respected by a wide circle of friends, utterly irrespective of religious or political opinions, and he was associated with every good work in the district, in which he had resided for nearly half a century. His bodily vitality was maintained in a remarkable degree almost to the last, and his vigorous mind, genial nature, and wide sympathies kept him young in spite of advancing age. He greatly enjoyed outdoor pursuits, and although in his eightieth year, was playing golf only a few days before his death.

"Mr. Martineau took his degrees of B.A. and LL.B. at the London University about sixty years ago, was called to the Bar in 1854, and, for a time, went to the Western Circuit. He afterwards was a partner in the firm of D. Martineau & Sons, sugar refiners, and on retiring from business he devoted himself chiefly to public work in London. This work he continued to the very last, never sparing himself time or trouble or fatigue. He was a J.P. and also D.L. of the Tower Hamlets, a member of the Metropolitan Asylums Board, chair-

man of St. George's-in-the-East Charity Organisation Society, trustee of Dr. Williams's Library, Guardian of St. George's-in-the-East, member of the House Committee of the London Hospital, and was formerly, for six or seven years, a member of the London County Council. For many years he was treasurer of the London Domestic Mission, and was for some time a member of the Esher and Dittons District Council. He was also one of the Esher Church Lands Trustees.

"As a public speaker no one was more brief or more to the point. A touch of humour and good nature would disarm all threatening discord and send his hearers away happy. He was a well-read man, and a true judge of literary merit. His prose was terse and racy, and his verse (of which there is a good deal) excellent in its tender grace and simplicity. Mr. Martineau married Fanny, one of the daughters of the late Septimus Dowson, of Gorleston, who, with two sons and two daughters, together with the grandson of a deceased son and three grandchildren, survive him. Next April would have brought on his golden wedding."

Nowhere was the remarkable combination of practical knowledge, literary and historical interests, artistic taste and sense of the value of portraits and books more conspicuous than in Mr. Martineau's work as a trustee of Dr. Williams's Trust. He was equally at home in the London and Westminster property, or the farm lands and woods from which the income is derived, and in the Library which is the main branch of the Trust's varied charity. His wise practical judgment, friendly interest in the farmer tenants and small holders were always in evidence. He was always on the watch for opportunities of making the treasures of the Library, both books and portraits, more effective, and his suggestions for additions to the Library were of the greatest value.

The following resolution was passed at the meeting of Dr. Williams's Trustees on January 26, 1911:—

"The Trustees record with profound regret the death of their colleague and friend Mr. Philip Meadows Martineau.

"Mr. Martineau was elected a Trustee in the year 1885. His diligent attendance at general meetings and committee meetings for more than 25 years had borne constant witness to his interest in the Trust and its work. His practical business knowledge and careful attention to all details of administration, as a member of the Audit Committee and the Estates Committee, was most valuable. As a member of the Book Committee he showed equal interest in the Library, now so highly important a branch of the Trust, and his suggestions in regard to books, and interest in the collection of portraits, were alike effective in maintaining its reputation and efficiency.

"The Trustees feel that in losing Mr. Martineau they have lost not only a valued colleague in their work, but also a personal friend, whose genial disposition and nobility of character can never be forgotten by those who had the privilege of knowing him."

In moving a resolution expressing the Trustee's profound regret at the death of their colleague and friend, at a meeting

held on January 26, 1911, Mr. Richard Worsley said:—

"I should be unfaithful to the memory of one of the best friends any man had the good fortune to possess, if I did not attempt to add my testimony to the worth of his character, and to record the loss we have sustained in his death.

"I need not refer to the eminent services rendered by Mr. Martineau in his many public capacities. I would rather dwell on those qualities which gained him the esteem and affection—it is hardly too much to say—of all who were acquainted with him, and still more of those who counted him as a friend. His devotion to duty, and high ideals, his generous appreciation of all that was admirable in the character both of those with whom he was in agreement and those from whom he differed in opinion, and, yet more, his wide sympathies and the amiability of his nature—these are the qualities, I think, that commended our affectionate regard, and that I would desire to commemorate in these few words."

In the work of the London Domestic Mission Mr. Martineau took an active personal interest for more than fifty years. His name appears in the list of members, and as a member of the Committee in 1857, less than two years after the foundation of the Society. In 1866 he succeeded Mr. Philip Worsley as treasurer, and held that office for thirty years; then, as chairman of the Committee, he retained an unflagging interest in the work, scarcely ever failing to attend a meeting, and always in the closest personal touch with the missionaries and their work. His bright, cheerful presence at the annual meetings, which made it impossible for anyone to feel depressed by the burdens of the work or its anxieties, can never be forgotten by those who had once come under its influence. The work of the Society was especially congenial to him in his earnest desire for the improvement of the life and surroundings of the poor of the great city, and in his broad religious sympathies, which ever led him to place practical Christian co-operation in social and religious work above any denominational effort or theological propaganda.

The following resolution, passed at a meeting of the Committee of the Society held on Tuesday last, has been sent to his widow:—

"We, the Chairman and Committee of the London Domestic Society, tender you and your family our most sincere sympathy on the death of your husband, Mr. Philip Meadows Martineau.

"He was treasurer of our Society and chairman of Committee for more than forty years, and we believe that there was none of all the many social activities to which he gave himself that he engaged in with more enthusiasm and zeal than the work of this Society. To this Committee he was ever a tireless helper, a judicious adviser, a most wise leader.

"To our missionaries he was the generous friend whose support was always available, whose time and sympathy were always at their service.

"To all the workers of this Society who have had the privilege and delight of knowing him—and some of us have known

him for a life-time—he was a much-loved friend.

"Now that he has gone from us, rich in years and the affection of men, it is fit that we should recall what he was, and assure you of the honour in which we hold his memory."

MRS. ELIZABETH BURROUGHS.

HOPE-STREET Church, in common with very many hearts in Liverpool and elsewhere, mourns the loss of Elizabeth Burroughs, who passed away after a short illness on January 25, in her 84th year. A most vigorous and yet most benevolent personality, she leaves a memory which will always live with those who knew her. Every good cause, every personal need, turned as if naturally to her warm heart and her ready hand. But hers was no easy giving, no mere doing good by proxy; behind it all, to the very last, were the independent and alert mind and energetic nature. She had always lived in the atmosphere of advanced thought, and throughout her long life remained mentally open to new ideas. She assumed responsibility in a remarkable way for the tenants in her cottage property. She collected the rents herself, knew all the people in their own homes, and entered intimately into their circumstances and their lives. She was an earthly providence, a guide, philosopher, and friend to them. Her knowledge of their temptations, failings, sobrieties, sicknesses, sorrows, and joys was far more comprehensive than that of any minister or district visitor, and her influence far greater. It was not that she played the picturesque part of Lady Bountiful, or went on merely sentimental lines in her relations with them. She was shrewd and business-like, and not one to be imposed upon; and, though they could count on her merciful judgment, they were equally sure of her just views. All her influence was cast on the side of temperance. Seeing what she saw with her own eyes of the demoniacal effects of strong drink in the lives of the poor, she would have no dallying with the accursed thing.

Her long, faithful, enthusiastic loyalty to Hope-street Church is part of its history. She was one of the most noble fruits of its inspiration and its ideals. She was contemporary with much development of theology in the church since the days of Paradise-street Chapel, and her mind kept eager pace with it. Her place is hard to fill, and her wise, kindly face will be greatly missed.

REV. J. C. STREET.

WE learn with deep regret of the death on February 1, at The Parsonage, Shrewsbury, of the veteran Rev. J. C. Street, whose many years of strenuous service to our churches, and fervid advocacy of noble causes both national and local, will be gratefully remembered. A fuller notice of his life will appear in our columns in next issue.

MEETINGS AND SOCIETIES.

THE BRAHMO SOMAJ.

ANNIVERSARY MEETINGS.

THERE was a good attendance at the service in connection with the 81st anniversary of the Brahmo Somaj, which was held at Essex Hall on Saturday, January 28, among those present being the Maharajah of Cooh Behar, Mr. K. G. Gupta, Mr. S. C. Sen, Major Sinha, Mr. Luteef, and a number of English friends. The service was conducted by the Rev. J. Page Hopps, who read some beautiful passages from the sacred scriptures of India, China, Persia, Egypt, the Koran, and the Bible. In the course of his address Mr. Hopps referred to the deep interest he had taken in the Brahmo Somaj movement for nearly forty years, and emphasised the great desire which must be felt by all who understood its aim and the ideas which inspired its members to break down the childish barriers which still existed between people of different nationalities and religions. This desire must be accomplished, not only because of Christianity, but because of humanity itself, and just in proportion as we became more simple and human, we should become more united. The Brahmo Somaj, as he understood it, stood for three fundamental ideas: the unity and everlastingness of God, and the unity of all religions; the unity of mankind; and the supremacy of the spirit. We were talking a great deal to-day about our new discovery of the Immanence of God, but it must be remembered that the thinkers of the East had written some of the wonderful passages he had just read about the infinite God when we were still in a state of savagery. It still remained for us to better that great saying of Mahomet's, "There is no refuge from God but in God." They sometimes thought, however, that because the old prophets were dead there were no more revelations to be made. This was not true; God was infinite and eternal, and He would yet raise up other prophets to bring the message of peace and life to their brothers. The whole earth was palpitating with the breath of God, in whom we were all merged as waves were merged in the ocean, and greater than all the questions of creed and colour which divided mankind was the consciousness that we were the children of one great Father in whatever country we might live or whatever faith we professed. In conclusion, he urged his young Indian friends to work for the universal brotherhood of man, without, however, wishing to change their nationality or adopt exclusively Western habits of life and thought. They drew their life from India as from a mighty mother, whose protecting love they could never forget or cease to regard as one of the deepest inspirations of their life. To her, as one of their modern writers had so eloquently reminded them, they owed first of all their allegiance, their devotion, and their gratitude.

The service closed with the singing of a hymn, after which those present were entertained at tea. At 5 o'clock an address on "A Message from the West to the East" was given by the Rev. J. M. Lloyd Thomas. Mr. Gupta, who was in

the chair, introduced the speaker, alluding in terms of gratitude to the sympathy which had always been shown by Unitarians to the Brahma Somaj. Nowhere was the interest in their movement so widespread as amongst that body, the members of which often proved themselves the best friends and well-wishers of Indian students in this country.

Mr. Lloyd Thomas introduced himself as a Celt and a Welshman, and expressed his belief that there was an instinctive affinity between the Celtic races and the people of the East. They were united by their temperamental mysticism. Somewhere among the roots of things they touched hands, and in the upper air and on the heights they knew themselves as children of that eternity which concerned their destiny more than the things of time. He was not in sympathy with a certain unhealthy mysticism which manifested itself in the occult crazes of the West End, and which made some people a little afraid of the influence of the East. This dabbling in morbid soul experiments was a sign of spiritual decadence, and reminded him of the death of the Roman Empire. The Brahma Somaj had shown that it was quite possible to avoid mere rationalism on the one hand, and morbid mysticism on the other. True mysticism was the healthy activity of the soul, and without it there could be no real communion with God.

The lecturer went on to speak of the idea of progress, in regard to which he believed the West had a greater part yet to play than some Orientals cared to admit. When the people of the West thought of some of the evils in which the processes of progress and competition involved them, they were not always happy, and they had few delusions about it. But the game was not up. The machinery which tyrannised over us might yet be made to serve the life of the spirit, and we should be emancipated into free manhood and free womanhood. Already the Western conception of progress had proved its power of social redemption, and the proper attitude towards it was not negative but positive. The mechanism of civilisation could not be ignored, but it must be used for the welfare of men. It was here that we could help the East by deepening the social consciousness and the ideal of the brotherhood of man. Eastern mysticism, he thought, was often not anti-social but unsocial in its tendencies; devotion was often too self-centred, and it was sometimes forgotten that no mysticism can be healthy unless it finds room for all social relationships, and for the active comradeship which makes us all co-workers with God. It was still true that outside the Church, that is, outside the living union of sympathetic human beings bound together in society, there was no salvation. This was the secret of life which Christianity enshrined. It expressed the universal appeal of man to man; it was the religion of Fatherhood, the religion of Sonship, the religion of Brotherhood.

THE NATIONAL CONFERENCE.

A MEETING of the Committee was held on January 25 at the Cross-street Chapel Rooms, Manchester, when there were

present the Revs. Joseph Wood (in the chair), D. Agate, J. H. Bibby, Rudolf Davis, A. H. Dolphin, Alf. Hall, P. M. Higginson, H. D. Roberts, C. Roper, G. J. Slipper, C. J. Street, J. J. Wright, Messrs. H. P. Greg, T. Fletcher Robinson A. S. Thew, J. Wigley, G. W. R. Wood, and the secretary.

Apologies for unavoidable absence had been received from the President (Rev. H. E. Dowson) and treasurer (Sir J. W. Scott, Bart.), Revs. Dr. Carpenter, J. M. Connell, E. D. P. Evans, H. Gow, C. Hargrove, W. W. C. Pope, W. G. Tarrant, Miss Lee, Messrs. Jno. Harrison, W. Byng Kenrick, G. H. Leigh, Grosvenor Talbot and Gomer Thomas.

Among other business transacted the following items may be mentioned.

A message of affectionate sympathy with the President in his illness, together with an earnest hope for a speedy recovery was adopted, and a request from the Missionary Conference to be affiliated with the Conference met with approval.

A letter prepared by the Committee on the supply of ministers, calling attention to the fact that the ministry is not adequately recruited from our own churches, and to ways in which an improvement may be effected, was approved for circulation among ministers and congregations, with an urgent request to the former to bring the matter before their people from time to time.

Progress was reported on the replies received from District Associations with regard to the proposed circuit scheme, and further steps were agreed to in order that a complete report may be ready for their next triennial meetings.

A sub-committee was appointed to prepare a report on replies to questions relating to organisation of congregations.

An invitation to hold the Triennial Meetings of the Conference in 1912 in Birmingham was very cordially accepted, and the days fixed, subject to the convenience of the Birmingham friends, were April 16 to 19. The next meeting of the Committee is to be held in London in Whit-week.

UNITARIAN HOME MISSIONARY COLLEGE.

THE annual meeting of the Unitarian Home Missionary College was held on Wednesday, January 25, at the Memorial Hall, Manchester. Sir Edwin Durning-Lawrence presided. The annual report referred to the death of the Rev. J. E. Manning, the tutor, and stated that, following this loss the Committee were confronted with a problem of considerable complexity, inasmuch as they were desirous of bringing the College into close touch with the University of Manchester. Eventually they decided to appoint an assistant tutor, whose duties would lie mainly in the direction of supervising the university studies of the students and enabling them to attempt successfully the various grades of examinations. Mr. Leonard D. Agate, the son of a former clerical secretary of the College, was appointed to the post.

The hopes with which the Committee set out on the last stage towards the completion of the Jubilee Fund had, happily, not been disappointed. The Committee

gratefully recorded the fact that at length the whole of the sum proposed to be raised £20,000, had been obtained, and the College entered upon the second decade of the twentieth century equipped in a manner which the Committee felt was in keeping with its courageous traditions. During the session 1909-10 there were nine students of the College in residence, and at present the students numbered ten, all of whom were in residence at Summerville.

The Chairman moved the adoption of the report, and said that when they first set out on the scheme to acquire Summerville it seemed a big mouthful. Now they really had swallowed it; but it had still to be digested. Summerville must be the means of giving strength and life and vigour to the cause which they held so proudly. The report gave encouragement to them all, and he moved its adoption with thankfulness and confidence.

The Rev. A. W. Fox (Todmorden) seconded, and the report was adopted.

Sir Edwin Durning-Lawrence was re-elected as President of the College, Sir William H. Talbot, Mr. Edward Talbot, and the Rev. E. L. H. Thomas were added to the vice-presidents, and Mr. P. J. Winsor and the Rev. G. A. Payne were elected as secretaries.

Mr. Charles Peach made a statement with regard to the completion of the Jubilee Fund, which was to raise £20,000 for the purchase, equipment, and endowment of residential collegiate buildings. The actual amount promised, Mr. Peach said, was £20,036, of which the students had raised £1,292 towards the redemption of their promise of £1,250. As to outstanding amounts, there was £159 on the general fund and £70 on the students' fund, so that the students had practically paid in the £1,250 they promised. They would probably lose in collection £50 of the £159 outstanding on the general fund, but he thought he could say that the £20,000 was absolutely secured. When the task was undertaken six years ago there were people who said that it could not be done, but it had been done handsomely, and within the period in which they set out to do it.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE jubilee of the Liverpool District Missionary Association was celebrated on Thursday, January 26, when a very successful meeting was held in the Royal Institution, Colquitt-street, about 400 friends being present. In addition to local speakers, the British and Foreign Unitarian Association was represented in the person of its President, the Rev. Charles Hargrove, and the National Conference by the Rev. Joseph Wood, ex-President, as deputy for the Rev. H. Enfield Dowson, President, who was unable to attend through illness. The other speakers were the Rev. J. C. Odgers (in the chair), the Rev. H. W. Hawkes, Messrs. Richard D. Holt, M.P., A. W. Willmer, Mayor of Birkenhead, C. Sydney Jones, and A. S. Thew. An interesting historical sketch of the history of the Association, with notes on the origin of the congregations founded under its auspices, had been prepared and was circulated. Letters of congratulation

and apology were read from the Rev. H. Enfield Dowson, Rev. James Harwood (a former secretary), Sir John T. Brunner, Sir W. B. Bowring, Sir J. W. Scott, Dr. Carpenter, Messrs. Richard Robinson (a former treasurer), and Harold Coventry, President of the Provincial Assembly. The Rev. V. D. Davis (a former secretary) sent a telegram of congratulation, with special remembrance of the names of H. J. Cook and Charles W. Jones.

The Rev. J. C. Odgers said they might well be proud of their Association. It was not every institution which existed for fifty years and still had a great future before it. It had done good and noble work. If it had had failures they were outbalanced by successes. Our duty was to spread the light as we saw it; not in any narrow sectarianism, but as trying to supply a conscious need in men's hearts, and advocating religion which should not be damaged by the knowledge of modern times. The Association had helped not only to found churches, but in the building up of character and the hallowing of many Christian lives. All gratitude was due to their missionaries for their self-denying labours. A true comradeship between the churches was a great aim of the Association, and brotherly co-operation in all their hopes and work.

The Rev. C. Hargrove gave an apt illustration by means of a story ("not true, and so all the more interesting") of certain islanders who persisted in reviewing the world through coloured spectacles, and maintained that only so could they see aright. A universal red vision eventually gave place to yellow, and yellow to plain glass (slightly tinted); then daring innovators persisted that it was possible to see without spectacles at all; notwithstanding the indignant protest that as men always had viewed the world through spectacles, therefore they must needs continue to do so. There was once an idea that they could only see aright through certain doctrines. But now doctrines and contentions were beside the mark; we had gone beyond many controversies. The obligation was laid on us to preach the new ideal of this age—love and service independent of creed—to bring some light into dark places, and so carry on the work their pioneering forefathers of fifty years ago began.

The Rev. Joseph Wood brought the good wishes of the National Conference in the place of the Rev. H. Enfield Dowson. The Association had built eight new churches in fifty years: would it not in the next fifty build twenty-one? They might find it necessary to overhaul their missionary efforts, revise their methods, and find more effective channels of activity. He had no pessimistic view of the churches; but their cause, their movement, was bigger than their churches. Many controversies were extinct volcanoes. Conditions and outlook were different and there was need for our activities along a different line. In Birmingham 40,000 people attended church out of 500,000. All the churches had to adapt themselves to altered conditions, to show good men that their religion had a basis in right reason and human nature. Yet, even if men did not come to their churches,

they must still deliver their message, for their influence on religious thought and life was a thousand times greater than their apparent success or failure.

Mr. R. D. Holt, M.P., Mr. A. W. Wilmer, and the Rev. H. W. Hawkes also spoke, the latter giving several interesting reminiscences of earlier missionary work in Liverpool, and Mr. Sydney Jones moved a vote of thanks to the Revs. C. Hargrove, J. Wood, and the chairman.

THE SOCIAL MOVEMENT.

A GREAT PHILANTHROPIST.

DR. PATON'S death has removed from our midst a man equally remarkable for his intellectual and moral qualities, whose varied philanthropic activities were the result of a wide knowledge of human life and belief in its possibilities no less than a deep conviction that theology and personal religion were alike vain if they did not result in practical efforts to reform the social conditions of the people. It was, however, not until he was well advanced in life, and able to give up to a certain extent his responsible work as principal and chief director of the college for training pastors which he himself had really founded, that he was able to concentrate his energies on a subject which always interested him—the problem of youth between the years of 13 and 17. His first aim was to found a society for the institution and maintenance of recreative classes in schools, an enterprise of great moment, the vast results of which are now beginning to be seen in the general demand for an extended system of national education. He next conceived the splendid idea of teaching the young people how to acquire a taste for reading and a thirst for knowledge. The plan of socialising the pleasure to be derived from literature and at the same time making it fruitful and instructive was admirably carried out in the classes—or "circles"—which the Home Reading Union instituted; and it was not long before the society, at a time when the market had not yet been flooded with cheap books as it is to-day, began to issue publications of its own, the price of which brought them well within the reach of the children of the poor.

The Home Reading Union, now an influential society with branches all over the country, was very dear to Dr. Paton's heart, and so were its youthful members. "Ah, if we can only catch them young," as he once said, "if we can catch them young! There is the heart of a hero in every boy if we can only turn it to noble purpose."

These enterprises might well be thought quite sufficient for the afterglow of a strenuous life; but they were followed by a promising movement on a still wider scale for civilising the leisure hours of the mass of poorer citizens, old as well as young. In many a place in England and still more conspicuously in Scotland, there are rising "Social Institutes," that is to say clubs for recreation of an elevating kind—games, recitations, and music—on a self-governing and self-supporting basis, in which a few persons of leisure and spirit, obtaining the use of public rooms, schools, or vestries, lead the "happy evenings" of the members, not only children but adults.

But perhaps the best known of Dr. Paton's institutions, after all, is his colony at Lingfield, in Surrey. Having acquired a large farm at that place, he set to work to utilise it by putting into practice several schemes for public benefit. He opened a house for adult waifs, including inebriates. He devoted a large acreage to a co-operative Small Holdings Society. He

established a home for epileptic children, which has proved more successful, both medically and economically, than any other. He took into training young men who wished to devote themselves to social work. Through many vicissitudes and in spite of many difficulties his indomitable energy, his conspicuous talent for organisation, and his inspiring spirit brought this colony to a proved success; it has the complete confidence of the Local Government Board and of many boards of guardians.

* * *

It was the firm belief of Dr. Paton that only by a combination of public supervision and support and of self-sacrificing voluntary effort can the evils of society be effectually grappled with. The best personal service is not always found with ample private means to draw upon, and it ought not to be clogged with the dreary necessity of both dunning the charitable and befriending the miserable. The combination of public funds and voluntary agents is not an easy one to manage, but in it lies the secret of efficiency; and the judicious inter-working of the two is the problem of the day. A second colony at Starnthwaite, in the North of England, where broken men are mended up again, also owes its being to Dr. Paton.

These institutions and movements by no means exhaust the range of his philanthropies. He was indeed a man of the widest sympathies, full of the enthusiasm of the reformer, and an all-embracing love for humanity. A great idealist, and yet essentially practical in all that he undertook, with a genial, sunny temperament, and a smile that everyone loved, he was, as has been well said by one who knew him, "the symbol of an indestructible faith."

He so entered into the doings, feelings, and hopes of everybody as to live the lives of a whole generation in his own; abreast in the main of most subjects; shrewd, but with the shrewdness of one who knew the deep as well as the surface things; drawing knowledge and power from the whole range of life.

PERSONAL.

THE Rev. W. G. Tarrant starts on his mission to South Africa at the end of the month, and sails from England by the *Armada Castle* on February 25. All communications should

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be addressed c/o the Rev. Ramsden Balmforth, Daisy Bank, Upper Camp-street, Cape Town. Inquirers in South Africa who are out of reach of Mr. Balmforth or Mr. Tarrant, may communicate direct with the Secretary of the British and Foreign Unitarian Association, Essex Hall, Essex-street, Strand, London, W.C. Mr. Tarrant will remain at Cape Town about a month, while Mr. Balmforth is visiting and lecturing at Johannesburg and Pretoria, and preparing the way for his tour. The dates and full particulars of lectures and services will be issued later.

NEWS OF THE CHURCHES.

Chatham.—The annual meeting of the congregation of the Unitarian Christian Church was held on Monday, January 30. The report showed that a good year's work had been done, despite the serious accident which had incapacitated the minister, the Rev. J. Morgan Whiteman, for nearly four months, at the beginning of the year. Thanks were expressed to the ministers who had supplied the pulpit during that trying period; and also to the retiring secretary, Mr. J. L. Duffield, whose removal from the district has deprived the church of one of its most active and devoted members. The affiliated institutions include Sunday school, Band of Hope and Mercy, International Language ("Ido") Society, as well as cricket, football, and cycling clubs. The local branch of the Liberal Christian League holds its weekly meetings in the vestry, and draws its principal support from members of the church.

Chowbent: Presentation.—A presentation has been made to Mr. John Yearnshaw, who, after considerably more than twenty years of faithful and efficient teaching of the young men's class, has given up that work. The Sunday School Executive Committee conveyed to Mr. Earnshaw its sincere regret at losing his services, and its warmest thanks for his long years of teaching and help in many ways.

Dover.—On Wednesday, January 25, the annual business meeting of the Adrian-street congregation was held, when encouraging reports were read. About a score of new members have joined during the year, while the Guild, the Sewing Circle, the Sunday School Boys' Club, Girls' Club, and Band of Hope are all flourishing, and an increasing number of elder scholars in the Sunday school are entering heartily into the work of the church. The choir, too, has improved much under the care of Mr. Robert Iggesden; while hearty thanks are also due to Miss Ethel Blatchford, the organist. Finances are equally satisfactory. Annual subscriptions and offertories have increased, with the result that a sum of £18 owing to the treasurer at the commencement of 1910 has been reduced to about £2. Many suggestions were made as to future work, which gave rise to a most useful discussion.

East Cheshire Christian Union.—The fifty-first annual meeting of the East Cheshire Christian Union, with which all Unitarian churches in the district are connected, was held in the Stockport Unitarian Church on Saturday. Mr. A. Slater, of Hyde, presided. The Rev. H. E. Dowson, of Gee Cross, who was not present owing to illness, was elected president for 1911. A public meeting was held at night, presided over by Mr. J. F. Spedding. The Rev. T. P. Spedding, who attended as the representative of the British and Foreign Unitarian Association, also gave an address.

Kilburn: Quex - road Fellowship.—The monthly lecture will be given on Sunday, Feb-

ruary 5, when Mrs. Saul Solomon (of South Africa) will lecture on "Some Aspects of the Woman's Movement."

Kirkaldy.—Since the settlement of the Rev. J. Forrest at Kirkaldy the membership of the church has increased, and the attendances at the Sunday services have been very encouraging. At the Sunday-school annual party, on Friday, January 27, nearly ninety were present, including friends and parents of the children.

Lewins Mead Domestic Mission.—A gathering of teachers, elder scholars, and workers was held at the Mission on Saturday last, when, at the kind invitation of Mr. T. Graham, the missionary, and Miss Graham, about 70 were entertained at tea. In the course of the evening, Mr. Graham gave a brief report of the Sunday school, which is in a sound and flourishing condition. Mr. T. Gaylard expressed the thanks of the teachers and scholars to Mr. and Miss Graham for their untiring efforts on behalf of the school and the Mission, and for the opportunity afforded by this gathering for pleasant social intercourse among the workers.

Liverpool: Women's League.—A successful gathering, numbering 130, of members and friends of the Liverpool and District branch of the Women's League was held in the Hamilton-road Domestic Mission on Friday, January 27. Members were received by Mrs. Odgers, Mrs. Roberts, and other ladies of the committee. Mrs. Roberts acted as chairman in the absence of the president, and a resolution was passed at the beginning of the meeting expressing the sympathy of the League with their fellow members, Mrs. W. T. Travers, Mrs. Lawrence Hall, and Mrs. Harold Coventry on the death of their mother, Mrs. Burroughs. The chairman then spoke of the year's work, and submitted the report of the meeting. Mrs. Billinge, who represented Liverpool at the council meeting of the League held in Essex Hall on December 8, 1910, gave an account of the proceedings, and urged the adoption in Liverpool of a connecting guild between the women in different towns, so that when any of the members left their town they could still find themselves among sympathetic and kindred spirits. Songs were rendered by members of the Mission, and the ambulance corps of the B.O.B. gave a demonstration of bandaging and carrying the wounded. On the appeal of Mrs. Odgers for new members several joined.

Longsight Free Christian Church.—Mr. David Baxter, one of the founders of the church at Longsight, and a life-long supporter of the church, passed away on Thursday, January 19. He was in his 74th year, but until quite recently was apparently well and active. Thus for only a very short time did he cease to be a vigorous force in our church life. Remarkable for his intellectual vigour and strength of character, he was also a man of profound convictions and abiding loyalties, and had supported the church since its founding in 1866. Earlier in life he had worked in the Sunday school, and to his encouragement and guidance numbers of those still within the church, and others now in various parts of the world, are indebted for their interest in religious and social work. Latterly increasing years had compelled him to restrict his labours to the affairs of the church itself. On committee his splendid business aptitudes, prompt and clear decisions, and strong idealism made him an asset we can ill spare. His generosity was also unflinching. He is mourned by a large circle of friends, who found in him a true friend and a helpful adviser. The funeral service was conducted by the Longsight minister, and was held in Gorton Church on Monday, January 23. It was largely attended, and the utmost sympathy was manifested towards the family and relatives.

Lydgate Chapel.—At the close of the evening service on Sunday, January 22, the Rev. Lucking Tavener announced that he had received a unanimous invitation to become the minister of the Aberdeen congregation, which he had decided to accept. A meeting of the congregation was afterwards held and a deputation was appointed to wait upon Mr. Tavener, and urge him to reconsider his decision. This he promised to do. At the adjourned meeting of the congregation on Sunday last a letter was read from Mr. Tavener asking the congregation to acquiesce in his decision to leave Lydgate for the larger sphere of Aberdeen. A resolution was then passed accepting with much regret Mr. Tavener's resignation. His ministry at Lydgate will, it is understood, terminate at the end of March.

Midland Sunday School Union.—The quarterly meeting was held at Lodge-road school, West Bromwich, on Saturday last, when a hearty welcome was given to teachers from other schools. An excellent concert had been arranged, after which a paper on "Are our Sunday Schools Up-to-date?" was read by Mr. W. Colman, of Hurst-street school. Mr. Colman's main contention was that no school had a right to be considered such which could not pass the test of whether it was doing a useful work, and its measure of usefulness was chiefly to be estimated by the amount of respect and love it drew out of its scholars. In order to improve the spirit of unity in a school, he strongly advocated more frequent united services, and also a linking up of the school with outside agencies; and as a help to the solution of the problem of the retention of elder scholars, both Mr. Colman and other speakers laid emphasis on the importance of systematic visiting. Several interesting suggestions were made in the course of discussion, which it is hoped may be carried out.

Newtownards.—The annual meeting of the First or Old Presbyterian congregation was held in the church on Tuesday, January 26. After tea the chair was taken by the minister, Rev. R. Maxwell King. The annual report, which was submitted by the secretary, Mr. Harrison, showed that all the affairs of the congregation were in a healthy condition, that they had paid their way, were in debt to no one, and had at the end of the year a small balance in hand. He referred to the settled policy of the Committee of always meeting repairs and expenses as they arose, and so keeping the property in good condition, and their way clear of debt. Some new members had joined during the year, and altogether the outlook was good. The Treasurer's report substantiated the statements of the Secretary, and both were heartily received and adopted. The evening concluded with a lantern lecture on "Sweaters and the Sweated," by the Minister, the slides being shown by Captain Henry, R.N.R.

Nottingham: High Pavement Chapel.—On Wednesday, January 25, Mr. Perry, chairman of the Council, invited the members of that body, the members of the Elder Scholars' Institute, and other officials to a social evening at the chapel schoolrooms to meet the members of the High Pavement Provident Society with a view to making the objects and benefits of that society more widely known. After the musical part of the entertainment, Mr. Welford, the Society's president, and others spoke on its behalf, impressing upon the younger members of the church and congregation, and on the members of the Elder Scholars' Institute, the importance of joining the society, which, founded in 1807, has at present funds to the amount of £5,000. Miss Guilford also spoke on behalf of the Women's Provident Society. It is sincerely to be hoped that Mr. Perry's kind entertainment will result in a great increase of members.

Stalybridge: Unitarian Church.—The congregational party in connection with the

Stalybridge Unitarian Church was held in the Hob-hill School on Saturday evening. After tea the chair was occupied by Mr. Wm. Thompson, and with him on the platform were the Rev. W. Short (pastor), Messrs. E. Haigh, R. Kenyon, and E. Storrs (secretary). Mr. Storrs submitted the 45th annual report, which showed an increase of church members, the total enrolled being 326 adults and 77 juveniles, as against 220 adults and 21 juveniles last year, an increase of 106 and 56 respectively. The total number of new members was 106, of whom 60 were from the Sunday school. The gross amount of members' subscriptions promised was £82 7s., and the actual amount paid was £81 11s. The Sunday school had grown during the past year, the number of scholars being 146 boys, 155 girls, 20 male and 26 female teachers. At the penny bank during the July quarter the sum of £116 was paid out to the members. Referring to the proposed alteration of the day school, he said the plans had received the sanction of the Board of Education, and it was expected that the work would commence during the coming spring. It was gratifying to report a generous response to their appeal for funds. They had received 410 promises, representing £744 8s. 6d., and up to December 19 last, £671 had been subscribed, representing 317 subscribers. The Rev. W. Short, in a brief address, said the report they had heard covered the first full year of his ministry. During the past year they had had the presence of a Congregational minister in their pulpit, and he (Mr. Short) had had the great pleasure of occupying the pulpit of the Congregational church. He had also had the pleasure of assisting in the recognition of a Baptist minister in the district. In connection with the day school they had received help from other denominations in the town, and shortly they would be taking their part with other churches in making a house to house collection for Dr. Stephenson's Homes. The more they could do in co-operation with the churches the better for religion; and he hoped that would be the note of their work during the next year—the breaking down of denominational barriers and contributing to religious unity. The meeting was followed by a social entertainment.

Walthamstow: Induction of the Rev. Douglas Hoole.—The induction of the Rev. Douglas Hoole, of the Unitarian Home Missionary College, to the pastorate of Truro-road Church, took place on Saturday, January 28. The service was conducted by Rev. J. Arthur Pearson; Rev. Henry Gow of Hampstead, and Rev. Alexander Gordon, Principal of the College, gave the charge to the congregation and minister respectively. The Rev. Henry Gow said there was something of deep worth and meaning in the relation of minister and congregation. It was not a mere business arrangement. They were a congregation desiring to worship God in spirit and in truth—that was the essential meaning of their existence. They had had a minister of large energy whom they remembered with gratitude; they had chosen a new minister to lead and help them, and looked forward to the future with hope and confidence. The names priest, pastor, and preacher all seemed to separate the man in the pulpit from the people in the pew, and to emphasise the difference between them, but the words minister and ministers emphasised the unity, for they were all ministers, servants, and helpers one of another. In appointing the minister to his sacred office they were applying certain duties of their own, not merely laying certain duties upon him. There was a reciprocal relationship. The fundamental aim of the minister must be to make the worship real, true and inspiring, so far as lay in his power, but he could not do everything. Much depended on the worshipping spirit of the congregation, their unity and brotherly love. Mr. Gow concluded by

hoping that that spirit of worship and brotherly love might be theirs and might grow deeper with the years; and that they might remain loyal to their minister and enable him to do his best, and to realise the highest hopes in his and all their hearts that day. Principal Gordon counselled Mr. Hoole to be strong and of good courage. He hoped the new minister would not go through the world as through a lot of mirrors, finding himself reflected in every face and mind. Vast were the forces that stood in the way, impeded the path, and checked the progress of any enthusiast or would-be reformer, and it was right that it should be so, for if the world moved quickly in any one direction it would be just as easy for the world to swing back into an opposite frame of mind and course of action. He must not only look to the Bible of the ancient humanity, but also to the Bible of the humanity that now is. He could look into the great book of human nature as far back as possible, to its very genesis, but its latest word would ever be one of revelation. The enemy of vitality, including vitality in religion, was dread, and the supreme remedy for that state of mind was found in the vision of God. Principal Gordon concluded an impressive charge by conveying to Mr. Hoole, on behalf of his late comrades at Summerville, their hearty congratulations and good wishes. A welcome meeting was held in the evening under the chairmanship of Mr. Alfred Wilson, President of the London District Unitarian Society, who was supported by Revs. W. H. Rose (former minister at Walthamstow), J. Arthur Pearson, A. A. Charlesworth, Principal Gordon, Stanley James, F. Summers, Miss Emily Sharpe, Dr. Herbert Smith, and Mr. W. H. Morris (secretary, Walthamstow). The chairman briefly outlined the history of the church, and an address was given by Principal Gordon. He was followed by Rev. Stanley James, Congregationalist minister in the neighbourhood, who was cordially received. Dr. Herbert Smith, Revs. A. A. Charlesworth, W. H. Rose, J. Arthur Pearson, and Miss Emily Sharpe also spoke. Mr. W. H. Morris extended a welcome on behalf of the congregation and Mr. Montford on behalf of the Sunday school, after which Rev. Douglas Hoole suitably responded, and the proceedings closed.

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NOTES AND JOTTINGS.

WOMEN AND LOCAL GOVERNMENT.

The annual meeting of the Council of the Women's Local Government Society, presided over by Lady Strachey, took place on Friday, January 27, at the Caxton Hall. The Council decided on means for promoting the participation of women as administrators in the case of the mentally defective, and expressed solicitude as to fresh legislation and their sense of the need for a woman on the Lunacy Commission. The second resolution dealt with the great need in the public interest that all women appointed for the work of "Health Visiting" should have the qualification and status of sanitary inspectors, as well as suitable nursing qualifications. Thirdly, the meeting considered how best to promote the passing into law of the Local Government Qualification Bill, which provides that a residential qualification shall suffice for a candidate for a county or a town council, a Bill which, while applying to all persons, is especially needed to facilitate the candidature of married women. Dr. Shipman, the father of the Bill, in 1908, received a warm welcome, and Miss Susan Lawrence, L.C.C., Sir William Chance, Bart., Mrs. Maitland, Miss Henry, R.D.C., and others took part in the proceedings.

"THE LADY OF THE WOODS."

The popularity of the late John MacWhirter dates back to the exhibition of the first study of his favourite tree, the birch, which was exhibited in 1876, with the title, "The Lady of the Woods." He was asked for endless variations of this subject by the dealers, and his pictures sold at high prices. As a boy, MacWhirter was continually filling his notebook with studies of everything he saw as he went about, and many years later, when he had settled in London, he had his early sketches of flowers and trees brought to the notice of Ruskin, who purchased a large number of them and used them as models for the instruction of his pupils at Oxford. Mr. McWhirter travelled a great deal, but he spent much of his time in the Highlands, and we shall always connect his name with pictures of Scottish moors and lochs, and of the beautiful birch trees of Arran.

DR. PATON'S COVENANTER ANCESTRY.

The late Dr. Paton, we learn, from the *Manchester Guardian*, was descended from two Scotch seventeenth century heroes. One, John Brown, of Muirkirk, in Ayrshire, was surprised in his fields by the dragoons of which Graham of Claverhouse, who suddenly appeared out of the mist, was captain. Brown refused to swear that he would not take up arms against the King, saying he knew no King, and was shot dead. Some historians record that John Brown's prayer before he died so moved the soldiers that they refused to kill him, and that the captain, in a fret, shot him before his door, his wife with an infant standing by.

Dr. Paton's other Covenanter ancestor was Captain John Paton. He fought in the army of Gustavus Adolphus, and was present at the Battle of Lützen, when Gustavus Adolphus fell. He returned to Scotland and settled down at Meadowhead, Fenwick, a farm now on the estate of one of Dr. Paton's brothers. After the battles of Drumclog and Bothwell Bridge he was, with other Covenanters, declared a rebel. For some time he managed to elude capture among the pathless moors of Fenwick, but was at last seized on the highroad between Glasgow and Kilmarnock, being too old to resist the soldiery. He was executed in the Grassmarket, Edinburgh, and his body lies with other martyr dust in the Greyfriars Churchyard.

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